

B 4887. a. 12.

EARLY PIETY
Recommended
IN THE
LIFE and DEATH
OF
CHRISTLIEB LEBE
RECHT Von EXTER,
SON OF

Dr. *Von-Exter*, Physician to His Prussian Majesty. Written soon after his ~~Death~~ by *WILLIAM ERASMUS ARENDS*, Pastor of Crottorff, his late Tutor.

And Recommended by *Augustus Hermannus Franck*, Divinity Professor at Hall, and Founder of the Hospital at Glaucha.

To which are added,

The Testimonials of his Serene Highness the *PRINCE of ANHALT*, by whose Order the Originals, relating to this Child, were most strictly Examined, and compar'd with the Copies thereof in his Highness's own Hands.

Render'd from the *High-Dutch* into
English.

L O N D O N,
Printed and Sold by *J. Downing* in *Bur-*
tholomew Close near West-Smithfield.

~~Brown~~ ~~Book~~

Smith

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TO THE

British Reader.

Brown
I. **T**HAT this Account of
the Life and Death of a
young German Boy, written by a
constant Eye and Ear-Witness, at-
tested by a Prince, and recommend-
ed by one of the most Eminent Pro-
fessors of Divinity in Europe; con-
taining therein sundry surprizing
Particularities, and some powerful
Excitements to an early Life of
Piety; may be both entertaining
and edifying to many of the younger
Sort in this United Kingdom, as it
has been in Germany already: Is
confidently hop'd by some Persons,
as well Judicious as Pious, that
having read it in the Original have
found

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found themselves by it very strongly stir'd up to quicken their Pace, and to advance forward with all their Might in the Christian Race. If it may have this End here, according as by this Publication of it in our Native Tongue is design'd, there will be Joy both in Heaven and upon Earth: And this Blessed Child, who, having finish'd his Race in a little time with great Joyfulness, and being enter'd into his Rest, even into the Childrens Kingdom and Inheritance in Light; is now drawing after him, both by his Doctrine and Example, many other Children in Germany his late Country, may draw also most sweetly many Children amongst us, both in our Schools of Charity, and out of them, that they may come to be Partakers in like manner of the Heavenly Grace, and may also be found, as he was Obedient to the same.

2. This wonderful and truly Edifying Life was Publish'd the last Year at Hall in Saxony, as it was

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drawn up with all Exactness and Faithfulness by that Pious and Worthy Minister of God Mr. Arends, now of Crottorff in the Principality of Halberstadt, that had been for some Time before his Tutor, and both an Eye and Ear-Witness of the Particulars by him related: together with some Letters of his, and other Writings, breathing forth a true Christian Spirit; after having been first diligently collated with the Originals by the Prince's express Order, as by his Testimonial annext, by way of Post-script, doth appear. As to the Veracity of the Relater, the Account it self I think would alone have been a sufficient Evidence hereof, to as many as are not warp'd in their Minds from the Truth in Christ; had it not been so strongly corroborated, as it is, by two such Great Witnesses, that are beyond all Exception. For it carries in it all the Marks of a genuine Simplicity, and barely tells the Matters of Fact, without any Dressing of them

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them up at all, as the Manner of most is, in the same Child-like Manner as they were transacted. This indeed may render the Life not so acceptable to some, who would have been better pleas'd to have had it adorn'd and finely set off with artificial Colours; as who cannot relish the very best and most savory Books of Piety and Devotion, that have ever been in the Christian Church, unless they be daub'd over with the Paint of human Eloquence. But as it is, it will Edify more; tho' it may not tickle so much the Itch of those who are infected with the Mode of the Times, and are for introducing of it even in Matters of Religion.

3. It appears that this Blessed Child, before he was yet full Ten Years of Age, had laid a great Design for Reviving the True Christianity that was in the Beginning, and shewing how the Modern Christians are estranged from it, and to be brought back to it again. This was done by way of Meditation and

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Discourse, concluding every Article with a Prayer suited to the same. The Scheme hereof he drew up in June, A. D. MDCCVII, distributing his Matter into XXV Chapters. In the First of which he treated of the true Faith, that is to overcome the World. In the Second, of the Necessity for a Disciple of Christ to take up his Cross, and to follow Him. In the Third, of the Obligation that was upon every one whatsoever, that had a Desire to come to the Supper of the Lord, to have on him the Wedding-Garment. In the Fourth, How he that will be a Servant of Christ must wear the very same Livery as Christ himself wore. By which Christian Livery he chiefly understood Persecution from the World, and Patience under it. In the Fifth, concerning Watchfulness over our Souls: as also concerning Christian Prudence; which the Soul in her Warfare stands in need of. In the Sixth, How we ought to
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be Followers of God, as dear Children. In the Seventh, That between Christ and Belial, Light and Darkness there neither is, nor can be, any Concord. In the Eighth, That we ought to walk in the Light, whilst we have the Light; lest the Night come upon us and surprize us unawares. In the Ninth, That we are to learn all our Knowledge from Christ, whom we are to take for our Teacher and Master. In the Tenth, How we ought to be strong and valiant Soldiers of Christ, fighting and wrestling in the Lord. In the Eleventh, How we ought to be engrafted into the true Vine Christ. In the Twelfth, That we must avoid even all Appearance of Hypocrisy. Thus far he went: And what he writ hereupon, is Printed from his Original; and has been an Excitement to many that have read it, as a clear Taste of the excellent Spirit that was in him, and of the Grace of God that abounded in his Weakness.

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4. *The other Thirteen Chapters he was prevented from Finishing by his being called hence: But the Heads of them are as follow, according as he had experimentally digested them, viz. The XIIIth, The Love of Christ surpasseth Knowledge. The XIVth, The World accounts of us as Dying; and, behold, we live. The XVth, He that is joined to the Lord is one Spirit with him. The XVIth, The Wisdom of the World is Foolishness before God. The XVIIth, Christ is the only Resurrection and the Life. The XVIIIth, Godly Sorrow works Repentance to Salvation, not to be repented of. XIXth, Of God's Love towards Men. XXth, How the Children of God are Patient and Quiet under Tribulation and Persecution: And how the Christian Vertues are thereby advanced the more. The XXIst, That nothing can separate the Children of God, from the Love of Christ. The XXIIId, How God delighteth to dwell*

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dwell with the humble in Heart. The XXIII^d, What Consolation God's Children do receive for their Sufferings. The XXIVth, Of the smallness of God's Flock. The XXVth and Last ; How Christ will divide the Good from the Bad. Thus far he designed : And had he liv'd a few Months longer might probably have perfected.

5. He took for his Device, or Symbol, **CHRISTO LIBERATUS EXULTO**, as in Allusion to his own Name ; to express his exceeding great Joy for his Deliverance by Christ's Merits : Which he accordingly prefix'd before the said Book of his, upon the Title thereof which was, True Christianity, as it ought to be practised by the Modern Christians, so called ; Represented by *Christlieb Leberecht Von Exter, Symb.* **CHRISTO LIBERATUS EXULTO** [*i. e. being saved by Christ, I even skip for Joy*] Begun at Zerbst the 12th Day of June, A.

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MDCCVII. *Besides which he composed also several Spiritual Hymns; Eight of which are published together with the twelve first Chapters of the aforesaid Treatise of True Christianity, which he liv'd to finish. There are likewise inserted in the same Book, Printed at Hall the next Year after, some few Prayers Penn'd by him, and a Meditation upon the Vth Psalm, with Seven of his Letters written to his Tutor, Sister, and other Friends.*

6. *It is almost incredible what the Prince of Anhalt relates of him in his Post-script, upon his own certain Knowledge, as to his prodigious Memory in repeating without any Hesitation a great many Latin Verses upon the Gospel, not only of the immediately foregoing Sunday, but also of several other Sundays before. The which having been emitted by his Tutor, who could not possibly be ignorant hereof, is an evident Mark of his great Modesty in the Relation which he has given*
as :

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us: And that he chose rather to be Defective in the Account of his Pupil; lest any Glory might thereby redound to himself, than to exceed in it. So that the whole Account may be intirely relied upon, and his solemn Appeal to God, at the End, for the Truth of the same be fully justified.

7. We are certainly now in an Age wherein God appears to be Doing very much for Children (concerning which there are many things to be said worthy of Note) both by affording them outwardly better Accommodations for their Christian Education, and by inwardly shedding abroad into their Hearts the Grace of his Spirit more abundantly. Of both which there are so many Instances, and so considerable; both at Home and Abroad, the which it were most easy to produce, as to gather; but those that have been within these Dozen Years last past, would be to write a large History. The Spirit of God, seems to
be.

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be moving at this time in a peculiar manner upon young and tender Souls, for the Reasons which His Serene Highness has alledg'd in his most Christian Post-script ; to which the Reader is therefore refer'd. And thence the Publication of such a Piece, as a little Manual and Monitor for Children, could not be Unseasonable : Perhaps never more Seasonable than now, or more likely to produce better Fruit ; which by the Publisher is most heartily Prayed and Hoped for.

Almighty and Everlasting God, Heavenly Father, we give thee humble Thanks, that thou hast vouchsafed to call Children to the Knowledge of thy Grace and Faith in Thee ; and out of the Mouths of Babes and Sucklings hast ordained Strength, and makest the little Ones to glorify Thee both by their Lives and their Deaths ! Increase this Knowledge, and confirm this Faith in them
ever-

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evermore : And so strengthen them with thy Heavenly Grace, that they may continue Thine for ever ; and daily increase in thy Holy Spirit more and more, until they come unto thy everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

The Memory of the Righteous is Blessed for ever.

The Memory
~~*The Contents of this*~~
The Contents of this Book.

I. *The Epistle Dedicatory and Apologetical.* By Mr. Professor FRANCKE.

II. *The Account of the Life and Death of Dr. Von Exter's Son, Christlieb Leberecht.* By Mr. ARENDS.

III. *The Post-script ; Being a Character of the said Child, and a Testimony concerning his Writings.* By the present PRINCE of ANHALT.

T O

TO THE
Most SERENE PRINCE
ANTONI-GUNTHER
Prince of ANHALT,
Duke of Saxony, &c.

Most SERENE PRINCE,
TO address this little Book to
Your SERENE HIGH-
NESS, I could upon several Ac-
counts have forbore; it not being
very common in a Work that is
not of our own Labour and Pro-
duct to do the like. And besides
Your Highness will find here, both
as to the Author and Subject too,
not what I, but what Another
has

The Dedication.

has written; and indeed most-ly what God according to the Riches of his Excellent Grace has conferr'd and bestow'd on a Babe in Christ, and that too, as to his Years, yet a tender Child. For the very Title of the Book shews, that it is the *Life of the Blessed Christlieb Leberecht Von Exter of Zerbst*, whom God, after he had spent Ten Years and Three Months in this Life, did receive into the Bosom of everlasting Joy. The *Account of this Life* is not compiled by me, but (as the Subscription shews) by the late faithful Tutor to the dear Child Mr. *William Erasmus Arends*, now the worthy Pastor at *Crottorff* in the *Principality of Halberstadt*. The remaining Part of this Book contains the edifying *Meditations*, which the Pious Child wrote and left according to the Measure of that Knowledge he had obtained from the Word of God, in such Hours as others of his Age trif-
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The Dedication.

He away with Childish Plays :
Whereto are likewise adjoyned
his Christian *Letters, Hymns* and
Prayers.

Now tho' I might, for the Reason just before hinted, have abstain'd from Dedicating this Piece to *Your HIGHNESS*, as being none of my Own; yet a Liberty having accrued to me, in that they, to whom the chiefest Right of Disposing hereof did appertain, thought it convenient that this should be set out by me, and Publish'd *under my Name*: And having also besides this the free Consent and Approbation of *Your Highness* to encourage me to this; I justly respecting and revering the Sentiment of your Will and Mind as a high Command, am sufficiently warranted and assured, that *Your Highness* will receive this Dedication most graciously.

However had it been done
without these peculiar Considerations,

The Dedication.

rations, the mean and contemptible Appearance, which this Book hath in the Eyes of the World, might have much rather stopt me from doing of it. Since this is not the *Life* of a great Man in the World, but of a Child, and that too of such an one, who is commended not because of a worldly Excellency and external Prerogative, but for the sake of Piety and Religion. The *Meditations* are likewise not of a Man, who has attained at length to an eminent Knowledge by many Years Labour, Industry and Experience, but of a Child, who thought that the *Love of Christ surpass'd and transcended all Knowledge*; who wrote in his Simplicity concerning true Christianity, no otherwise than he found it lively in his own Heart; who never learnt the Artificial Style and Trimming up of Letters, but only, when occasion offer'd, summ'd up in a plain Letter, what he

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he thought useful and necessary ; who also never studied Poetry, but nevertheless did, to excite his own Heart, set forth in small Hymns the pious Thoughts which God now and then suggested to him. Certainly these are Things that make no great Shew in the sight of the World, and because they concern only a Child, and are only the Product of a Child, the World might well look upon them as childish Things, and consequently deserving all Contempt and Disregard, as not worthy, that any one should spend his Time and Pains upon the Reading of them ; much less to *dedicate* them, as something extraordinary, to a *Prince*.

But neither the usual Censures of the World, pass'd upon things of like nature, have deterr'd me in the least from most humbly delivering the same in this Dedication to *Your Highness*, or from the Publication thereof in my Name.

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Name. For that *Your Highness* judges better of these things than the World, you have been ready to declare by a Post-script penn'd by your self; and, what is yet more, most graciously permitted, that the same might be printed, and joyn'd to the Life of the Blessed Child, even as it accordingly has been actually done. Since you have not ey'd here That, which is outward, as the World doth; but the Grace of God, whose Operation is clearly evident herein: So that you have not so much honoured the Child, with your well-grounded Testimony; as you have really Honour'd the Grace of God in the same.

And this, most Gracious *SIR*, is truly Praise-worthy and *Princely*, not to be ashamed of God or of his Works; but rather freely to acknowledge, commend and extoll it, tho' its Discovery be in such Persons and Circumstances, as bear either none at all, or at least
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but a very small Account in the World. For God hath chosen the foolish Things of the World to confound the Wise; and God hath chosen the weak Things of the World to confound the Things which are Mighty: And the base Things of the World, and Things which are despised, hath God chosen, yea, and Things which are not: To bring to nought Things that are, that no Flesh should Glory in his Presence, (1 Cor. 1. 27, 28, 29.) Thus do's Your Highness teach in reality, that according to the saving Doctrine of Jesus Christ, (Matth. 18. 1---4.) We ought to be converted, and become as little Children, if we would not be found unfit for the Kingdom of Heaven.

You had, *SIR*, done before this an Act that is truly Christian and Princely, whilst you Graciously vouchsaf'd the Father of this Blessed Child, your faithful Servant and chief Physician Dr.

John

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John Eberhard Von Exter, more Princely Grace and Favour, as soon as he began with his whole Family to serve God with more Earnestness and Zeal, than he owns himself to have done before. But certainly you shew yet the more evidently by the good Testimony of the Grace of God, that dwelt in this Blessed Child, which *Your Highness* graciously permits here to be expos'd to every one's view, that the *Mind of Jesus Christ* is truly and indeed in you: As whereby it appears, that you not only know clearly how to distinguish Light from Darknes; but also do rejoyce heartily at the Grace of God, tho' display'd and laid up in contemptible Vessels; endeavouring to give your Neighbour all possible Means and Furtherance thereunto, to the End, that he also may attain to a due Praise and Esteem of God in his great Works, and may improve them to the Edification and Advancement

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ment of his own Eternal Good.

Wherefore it is hop'd that many will have so much Consideration as to be convinced fully, that *Your Highness* would never have approved of this, had it not been first maturely try'd and own'd by you not as a Child's Work, but rather as a real Instance of the loving Operations of God's Grace towards us.

And surely I my self must bear the same Acknowledgement and Testimony with *Your Highness*; who having seen the Blessed Child in the time of his Life, and being an Eye-Witness of his regular and orderly Deportment, but especially of his hearty breathing Desire to edify himself perpetually by a constant Attending to and Hearing of the Word of Truth; I have been very far from thinking it a Shame, or Disgrace, to let it go abroad under my Name. For if the Custom of the World had here prevail'd, her rash and inconsiderate Judgment would doubt-

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doubtless have been this : *That because we have nothing better, we are therefore serving up such Childish things.* And seeing that the World uses this as it were for her Motto : *Omnia in deteriorem partem ; let all things be constru'd to the worst ;* she may if she please try her Wit here most easily in censuring and carping at many things, which the Blessed Child either did speak or write. For if the *True Christianity* of that profoundly learned and thoroughly experienced Man of God, *John Arndt*, did not escape the Dint of the Reprover ; how little can it be expected, that this dear Child should be able to shelter himself in his simplicity from the Itch of the Censurer ? And indeed they might easily and chiefly find fault with it upon account of having got something to upbraid at the same stroke the Editor with. But be it known, that I value not in the least what any Man shall judge of it after his own Fancy.

All

The Dedication.

All the Judgments that spring not from the Spirit of Christ, I shall, by the Grace of God, easily trample 'em under my Feet as useless Rubbish and Dust ; but the Blessing and Edification that floweth from this little Book, now sent out into the World, I shall thro' Christ take along with me to the Place, where the little *Exter* is gone before : There it shall stand as a lasting Monument to God's Laud and Praise for ever and ever. But as for them that seek not to edify themselves by this Narrative of the Life, but are only for wresting and picking out of it a Matter to quarrel at, I value not either their Praises or their Taunts ; I am equally for both one and the other as little concern'd ; For I shall never be able to please them, as long as I study to please the Lord Christ, whom I serve.

Besides it would not behove me, to alter in another's Labour what I list ; and therefore when,

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especially in the *twelve Chapters of True Christianity* that stream'd forth from the Blessed Child's Pen, some or other expressions might have been guarded with a word or two from misinterpretation. I would yet correct nothing at all in it upon that very account ; but have only subjoin'd here and there a small Observation for better explanation : Which I hope will satisfy any one, who desires not to pick a fruitless quarrel.

Mean while it may be warranted with good Ground of Truth, from the Knowledge of the Blessed Child, that in the Article concerning *Justification* of a poor Sinner before God, he was very sound, and did thence comfort and excite himself with great sincerity of Heart only in the Lord Jesus, and in his most holy Merits, steadfastly believing that he could not be justified or saved by any other means than through Faith : as those can witness upon their Conscience, that heard
a this

The Dedication.

this pure Evangelical Foundation more than once drop from his Mouth. Hence therefore his discouraging of an *actual Christianity*, of a *Holy Life* and Conversation, of *good Works*, is to be judged; and not look'd on in any other respect, than as an *effect* of true Faith, which alone is imputed to Men for righteousness. But which Fruit however fails not, but evidences the Tree to be of a good stock and root. In this pure Evangelical Ground he did also breathe his last.

However, let none hence presume to think, that because we would make no alteration in the dear Child's Writings, but publish them in their naked Simplicity, that therefore we would make them to be as it were, the result of immediate Divine Revelation, wherein no other enlighten'd Christian could find any thing, either in Words or in Matter, to amend. No old experienced Doctor sets his Writings up so high,
and

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and yet notwithstanding puts them out in Print: Why should then the Writings of a Child, wherein the Operations of Divine Grace are to be discern'd, be thrust back on account meerly of their not being derived purely from an immediate Inspiration of the Spirit, or because of any other Imperfection in them? Is our own knowing and prophesying, who are the Teachers of others but *in part*; Pray then why cannot we contentedly acquiesce with such a part-work in a Pious Child? If another hath more Wisdom, let him thank God for it, and take heed, that he will imploy his greater measure of knowledge; lest the Accounts that are demanded of him should fall too heavy for him. If moreover it should seem too simple for the old, Children at least will find their edifying herein. To condescend to these, I would at first fain indeed have rendred some Words here and there a little more plain

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and intelligible than the Blessed Child did; that so their unexercised Understandings might the more easily take in the meaning: but seeing there is nothing so obscure flow'n from his Pen, as that the true Sense thereof might be thought past finding out; I was upon further consideration determin'd, rather to leave the whole in its own true native colour. And tho' some or other perhaps should not comprehend a matter presently, they may easily ask any that is more skillful or prudent. However, it is for the most part thoroughly plain and evident, and may serve as a little *Manual for Children*: that reading the same their Heart and Affections to God may thereby be rais'd and mounted up. For the time cometh, and even now is, wherein God frequently makes the Old ones to blush by what is to be seen in Children; as from this very Instance in particular, that is here presented, will appear. And
if

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if this should be read by other Children, many a Child will, I hope, from the Grace of God, come to it self, and think thus in its Heart : Behold ! *This Child turned to God with so great a Zeal, he received such a living Faith from God, he loved the Lord Christ so fervently, he handled the Word of God so readily and industriously, he prayed so devoutly, God endowed him with so great Understanding, and gave him such excellent Knowledge of Truth ; he was so pious, so quiet, so obedient, so patient, so humble, so constant, and so faithful unto Death, and attain'd at last to such a sweet and blessed Exit ; O ! I trust God will likewise not deny me his Grace and Gifts, if I ask him for the same, if I am desirous to hear and learn his Word, and do follow good Advices and Instructions ; O ! I will take this Child to be my Pattern, and will pray the Lord Jesus, that he may also replenish me with his Grace and Love,*
as

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as he did this Child. These good Divine motions that may arise from the reading of this little Book in many a Child, God will doubtless crown with a further Blessing, by making them powerful and effectual. And thus the Blessed Child will draw many other Children after him, by his wholesome Doctrine and Example, to the end they may all rejoice together in Heaven.

But I would not here be misunderstood, as if this Writing did therefore afford no manner of Edification for old and adult People. Before it was Printed, many were edified already from the Manuscript, insomuch that even Teachers confess'd their being specially touched by the reading of it. It is therefore not doubted, since it is gone forth in Print, and laid open to every one's Eye; the number of such, even among Adult Persons, will be encreas'd, as may freely own the good Edification they have from thence received.

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MOST SERENE PRINCE and DUKE.

For the sake of Your High Person I had had no need of these Allegations; for *You Your self* know all this very well in the Light of Grace, that is enkindled in Your own Heart, without my setting of it forth. This indeed sufficiently appears from the *Testimony* you have born of this Blessed Child, which is here annexed; besides that, *You* in Verity do openly declare, how serious and fix'd you are in not suffering your self in the least to be diverted in or by your outward State, from the real Practice of *true Christianity*: But do seek much rather to promote and further its rise and growth in others; and no less that you are likewise so unconcerned, as it is fit you should be, at the censures and reflections of the World. In which true Mind of Christ you have but this last Month order'd, by your Command, the affecting and patherick *Sermon of Repentance* of *Arthur Dent*, formerly Minister in *England*, to be Reprinted, in order to rowse up many thereby from the deadly sleep of Carnal Security. But yet for the Love-sake to Truth, I am confident, *Your Highness* will interpret it graciously, if for the benefit of the Reader I cause the fore-mention'd Admonitions to go along with this most humble Dedication. Therefore I shall add no more, than that I bow my
Knees

The Dedication.

as he did this Child. These good Divine motions that may arise from the reading of this little Book in many a Child, God will doubtless crown with a further Blessing, by making them powerful and effectual. And thus the Blessed Child will draw many other Children after him, by his wholesome Doctrine and Example, to the end they may all rejoice together in Heaven.

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MOST SERENE PRINCE and DUKE.

For the sake of Your *High Person* I had had no need of these Allegations; for *You Your self* know all this very well in the Light of Grace, that is enkindled in *Your own Heart*, without my setting of it forth. This indeed sufficiently appears from the *Testimony* you have born of this Blessed Child, which is here annexed; besides that, *You in Verity* do openly declare, how serious and fix'd you are in not suffering your self in the least to be diverted in or by your outward State, from the real Practice of *true Christianity*: But do seek much rather to promote and further its rise and growth in others; and no less that you are likewise so unconcerned, as it is fit you should be, at the censures and reflections of the World. In which true Mind of Christ you have but this last Month order'd, by your Command, the affecting and pathetick *Sermon of Repentance* of *Arthur Dent*, formerly Minister in *England*, to be Reprinted, in order to rowse up many thereby from the deadly sleep of Carnal Security. But yet for the Love-sake to Truth, I am confident, [*Your Highness* will interpret it graciously, if for the benefit of the Reader I cause the fore-mention'd Admonitions to go along with this most humble Dedication. Therefore I shall add no more, than that I bow my
Knees

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Knees to the Father, of whom the whole Family in Heaven and Earth is named, that He would let your commendable and praise-worthy Example in your earnest endeavours after Charity out of a pure Heart, of a good Conscience, and of Faith unfeigned, as a Standard of Great Blessing: And that He would be pleased not only more to establish and confirm you therein Day by Day; but also to bless the Piety of this Child, whose Life and Writing ventures now Abroad under Your Highness's Great Name, with a plentiful and thousandfold Fruit and return in the Reader, making it as a savoury and powerful Salt to the Conversion and Edification of many Souls. May God hear my Prayer, and accomplish it in Grace. I am,

S I R,

YOUR SERENE HIGHNESS's

Dated at Glau-
cha near Hall,
May the 24th,
1708.

most humble Intercessor

with God,

Augustus Hermannus Franke.

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ACCOUNT
OF THE
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Christlieb Leberecht, &c.

C*Christlieb Leberecht Von Exter* was born on St. James's Day, June 27, Anno 1697, being the Son of Dr. *John Everhard Von Exter*, Physician to his *Prussian Majesty*, as also to his Highness the *Prince of Anhalt*; and of *Elizabeth Poekelin* his Wife. The
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2 *The Life and Death of*

very Day he was born he was by Baptism made a Member of Christ. He was a Child of a good Nature, endow'd with a noble Rectitude of Soul; which, as it was afterwards shew'd in the Conduct of his Life, was very aptly exprest in his two Baptismal Names, the one importing the *Love of Christ*, the other *Uprightness of Life*.

The following Account was taken from several Passages of his tender Age and Infant Years, dedicated to the Service of God, with a Design both to give Comfort to, and to support his afflicted Parents and mournful Relations; and to awaken them to a holy Emulation of such an uncommon Zeal, appearing in a Child so young, and also so near and dear to them.

His said Parents, when he was hardly three Years old, kept for him, in their own House, Tutors from *Wittenberg*, who instructed him

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him and his Brothers and Sisters in *Luther's* Catechism, in reading the Holy Scripture, and afterwards in the *Latin* Tongue. He was in his very Infancy of such an uncommon Piety, Industry, and natural Understanding, as gave every Body promising Hopes of him.

When he was *eight* Years old, he came to his Father with a joyful Countenance, saying : *Dear Papa, I am so glad ! I am so glad within me !* At which time God undoubtedly gave him a Taste of the Sweetness of his Love, tho' he could not express what happened to him. He was answered : *My dear Child, what is the Matter with you ?* For there was then no visible Object or outward Cause to create in him any earthly Joy. At first his Parents did not take due notice of the more frequent Expressions of this his uncommon Joy ; yet afterwards, when it pleased God to give them a better

4 *The Life and Death of*
Knowledge of the Truth, they
lookt upon it as a Fore-runner of
that future Grace, which God in-
tended more powerfully to mani-
fest in him.

This our *Christlieb Leberecht*
did always shine among his Pa-
rents, Brothers, Sisters, and Do-
mesticks, as the Moon among
the Stars; so that by the Wisdom
and Prudence, with which God
had endow'd him, he influenced
the whole Family to believe, and
by his Holy Conversation touched
and convinced every one of them.
The Gifts of Nature in this Child
were easily discover'd, as well in
his happy *Memory*, as in his clear
Understanding, and Readiness of
Apprehension in any Matter. But
when the *Love of Christ* began
to actuate all his Powers and Fa-
culties, and prov'd now the Spring
of all their Movements, he began
to turn and apply whatsoever he
learnt to the true Edification of
his Soul, He could without any
great

great Premeditation produce upon any Text in the Bible such Meditations, as riper Persons, nay Divines themselves needed not have been ashamed of. And since from his younger Years he had already treasured up in his Heart a good Stock of the Knowledge of God, it was now not difficult to him, to speak for half an Hour together on one and the same Subject, so that he needed to be advertised of the End. In these ex-tempore Discourses there did not appear either Want of Judgment, or Tautology, or Affectation. He spoke so fluently, that to every one's Admiration he would propose and explain, without any Hesitation, a Text with Scriptural and Theological Expressions, and with proper Similitudes. He was never tired with Reading, Praying, Studying and Meditating ; as the Means by which, under the Blessing of God and the gracious Operation of his Holy Spirit, he arrived to that ex-

6 *The Life and Death of*
Extraordinary Dexterity and Discre-
tion.

His Study did so entirely de-
pend on his Tutor's Will, that I
cannot remember, he ever under-
took any thing wilfully, or that
either in his Lessons, or by rea-
son of any Negligence under In-
struction, he needed so much as
an Admonition to be given him.

When School-time was over,
he never cared for Sport or other
childish Recreations. He would
often advise himself and others
to *Redeem the time*, as being but
short, *because our Days are short*
and evil, Eph. V. 16. And thought
it too precious to be spent other-
wise than to the best Advantage,
or to lose one single Hour of it.
In his Leisure-hours he was fre-
quently found with the Servants
of the House, to awake and ani-
mate them through the Word of
God and Prayer. Tho' in the Be-
ginning, his Youth seemed despi-
cable to the Servants, and his Ex-
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hortations childish and without any force, yet waiting with Patience he not only refuted their rude and hard Answers, but continued his repeated Exhortations so long, and made himself so entirely beloved through his engaging and hearty Expressions, that they willingly bare with him afterwards, and would with a hearty Desire, hear, and receive from him the Word of God; and often joined with him in Prayer and Devotion. Hereby this Child accustomed and inured the Domesticks, to pour out themselves their Hearts before God.

The *Spirit of Grace* and *Prayer*, wherewith he was replenished, gave to his Gesture and Countenance Humility, to his Words Power, accompanied with a Holy Confidence and Faith for their good Effect. When he was desired to form his Meditations into Prayer, he would always do it with a lowly down-cast Look.

8 *The Life and Death of*

He often engaged his eldest Sister, as also his Brother *Godlieb Lebercht*, and his youngest Brother *Godlob Johann Eberhard*, severally one after another, in most amicable loving Words, to go with him into the Galleries, and other quiet Rooms of the House, in order to pray for and with them, to exhort them brotherly, and to kiss and embrace them sincerely. He told them, what sensible Joy his Soul felt in their Attendance on God, with which as with a Foretaste of eternal Life and secret *Manna*, he would certainly comfort them also, if they would turn unto God with all their Heart.

He often discoursed very ardently with his dear Sister (who then was but eleven, and he ten years old) of the *inward State of his Soul*, and intreated her to pray with him. He frequently took her or his Brother with him to Prayer, into a Closet, saying : *Come, we have Time and Opportunity*

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nity to pray, we should Buy the Time ; which Emphasis he wisely observed from the Original Text in the Explication of the Words : *Redeeming the time*, Eph. V. constantly taking notice of it to others. After the usual School-hours, if he was not engaged jointly to pray with others, or to admonish and explain the Scripture to the Domesticks, he would spend such Time in excellent Meditations.

There remain many fine *Hymns* composed by him, as also a Book, which out of his own free Motion he began to write, giving it himself the Title of *True Christianity*. The Book was to consist of twenty five Chapters, the Contents of which were set before it, with a Specification of the most edifying Matters ; but he finished *twelve* Chapters only : Where by the way it is to be observed, that he wrote the Matters contained therein with such Ease

and Fluency, that nothing could disturb him; and when others in the Room were loudly discoursing, it would not divert or dissipate his attentive Thoughts. The great Measure he had of excellent Knowledge, made him so explain Matters according to the genuine Intent of the Holy Spirit, that upon the Review little or nothing deserved Correction therein. Without doubt he would by the Grace of God have finish'd this his designed Book according to the Order of Chapters, had not a continual great Headach forced him to discontinue it; which made him shorten the two last Chapters, the eleventh in abbreviating his Prayer, (for he was used to finish each Chapter with a Prayer alluding to it); the twelfth, by adding no Prayer at all.

His *Exhortations* were modest, intreating and giving them the best Words. Upon wilful Contradictions he exercised Patience, and made

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made no Reply. He watched also the Time fit for correcting hasty and furious Minds, when the Heat of Flesh and Blood with its violent Motions was over. Once, when he admonish'd some of the Servants, and they out of a turbulent Spirit, wrathfully rejected the Word of Exhortation, which they ought to have Received with Meekness, he was very sorry, and mightily complained to his Brothers and Sisters, and begged God's Pardon for his *untimely* admonishing them.

Once, when he heard his eldest Brother *Gottlieb* contradict the reproof and Exhortations of his dear Mother, he was so displeased at it, that at the first Opportunity he reprov'd him for his irregular Self-love, and taught him this Rule ; That if he were innocent, he ought nevertheless not to contradict his Parents, but rather have Patience and pray God for them, that so he might forgive them

12 *The Life and Death of*
them the Injury done him by
their Rashness. Which is the
Meaning of Sir. III. 9. *Honour*
your Parents with patience.

At another time, he observing
this his eldest Brother to be hum-
ble and patient, when his Tutor
reprehended him, he soon took
an Opportunity to be alone with
him, where he begged of him not
to become proud, if he should
tell him something, and tho' his
Brother promised it, yet did he
often repeat his Entreaties with
most affecting Words, never to
exalt himself for it. So he told
him, what a sensible Joy he felt
in his humble and dutiful Beha-
viour, when punished by the Tu-
tor, praised him for it, exhorted
him, willingly to submit to future
deserv'd Punishment, kissed him,
and protested, he loved him for
that Reason most entirely.

So on the contrary nothing
could disquiet and afflict him
more sensibly, than the great
Coldness

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Coldness he found in the true Christian Conduct of the Servants: As he once openly express'd it in most lamenting Words.

The Root or Tree of Faith did spread most gloriously in his Soul. He handled the Word of God, as the Seed of Faith, Day and Night, both for himself and with others, and that always with the greatest Thirst and Hunger, and much Gladness.

When his dear Father was obliged to take a Journey to *Muhlingen*, or elsewhere, and took his Eldest Brother *Gotlieb* along with him, he came to his beloved Mother full of Joy, saying : *Now my dear Mamma! since my Brother's Absence frees me from going to School to Day, let us truly and heartily rejoyce in God ; this Day we will joyfully read, sing and pray together.*

He took particular Notice of some select Texts, from which his Faith received Strength, as : *God*
is

14 *The Life and Death of*
is my Shield, Psal. vii. 11. cxix. 114.
and this was his *Motto*, in which
Word his Faith obtained the Vi-
ctory over the World, 1 *Joh.* v. 2.

In the Business of *Sanctification*
he was quicken'd by the promised
and still invisible Rewards out of
the following Words: *In keeping*
of them [of thy Judgments] *there*
is great Reward, Psal. xix. 12. as
it is said of *Moses*: *For he had re-*
spect unto the recompence of the
Reward, Hebr. xi. 26.

The good Fight of Faith did
show it self in him most vigo-
rously in the first Footsteps or
Imitation of Christ, that is to
say; *In Lenity, Meekness, Gentle-*
ness and Humility.

To become truly *meek* in his
Soul, was, as he himself confessed,
the greatest Difficulty he met
with, tho' outwardly no Passion
or Anger could in any wise be ob-
served in him. He himself did in
spiritual Watchfulness narrowly
observe in himself the Commo-
tions

Christlieb Leberecht Von Exter. 15

tions of Anger, and faithfully strive against them, saying one time to his Eldest Brother *Godlieb*: *Now this Day I have promised to God, that I will not suffer my self to be disturbed by any thing, that nothing shall put me in a Passion, whatever happens ; God will certainly assist me.*

God by many heavy Afflictions did wonderfully found the true *Humility* or *spiritual Poverty* in his Heart. There is an excellent Letter, which he wrote to his dear Sister, twenty six Weeks before his blessed Death, wherein he secretly discovered unto her his Soul's greatest Anxiety, begging of her to pray for him. This Letter came not to light till after the Child's Death, because he desired his Sister to keep it secret both from his Parents and two Brothers. The Expressions therein are of great Strength, describing a Soul void and empty of all Grace, and lying under the
Anger

16 *The Life and Death of*

Anger of God, and sitting in the Shadow of Death. God did also once mightily humble him on account of his spiritual Gifts : For since they very often caused others to applaude and praise him, and many of those, who heard him propose most edifying Matters, or pray without any Hesitation readily, would make the Child sensible of their great Admiration ; he once at the Table in the presence of a Stranger found himself quite incapable to discourse. His Mother and I, as his Tutor at that time, intreated him to speak some edifying Thing to the Satisfaction of the Stranger, but in vain, and thinking this his unusual Silence to be only his own Wilfulness, we reprov'd him for it. But upon his last return from *Roslau* he confessed, that God at that time made him so incapable, that he could not possibly think, much less speak upon any Subject, and that because he once *delighted in the Praises*

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Praises he heard of his spiritual Gifts, and boasted of them as his own.

Amidst these Dangers, to which his Gifts exposed him, his Soul was awakened to great Diligence, and excited to true Humility. It happ'ned after Morning-Prayers as he was with his Tutor, the 27th Chapter of *Proverbs* was to be read, and particular Notice was taken of Verse the 21st, in order to remind him of *Humility*, which Words he so took to Heart, that it became a Saying with him; *The Mouth of a Commender tryeth or proveth one.*

Now since the Favour and the Praise of Men render'd the Conquest of Self-Regard and Estimation so difficult to him, he wisely resolved three Months before his Death to be more private to himself, that the frequent Emanations of these spiritual Gifts might not be so exposed to the Commendations of flattering Men, telling
withal

18 *The Life and Death of*

withal his dear Parents, when they desired to see his written Meditations and Hymns; *He could not show them, because they praised him, which thing alone was the Cause of so great a Conflict in his Soul.* To Godlob his younger Brother he said; *When Men praise you, do as if you did not hear it. I my self will keep close to Solomon's Advice, Prov. xxvii. 21. And bear every ones Praises without minding the same.*

In one of his Letters to me, as his late Tutor, he wrote thus: *I thank you heartily for having more particularly recommended among other Things to me in your Letter true Humility, as most necessary to true Christianity. To which I have partly attained by the Grace of God, but think by no means to have as yet reach'd it: I will strive for it, till I can get the Victory thro' the Grace of God, and so for all other good Things, that my Lamp*
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Christlieb Leberecht Von Exter. 19
may be full of Oil, when I shall
depart out of this World.

After such Knowledge received,
he forsook the Fashion of the
World in his outward Dress, as
far as it might have diverted his
Mind from the *simplicity* of Christ;
yet on such or the like outward
plain Appearances he did no ways
rely, well knowing, that neither
the Way of Eating or Dressing
profited us any thing before God,
and that the outward Dress doth
not render us either more or less
worthy to God : And that such
external Things become either
good or bad, through the good
or bad Inclination of the Heart.
He understood by way of Practice
the true *Spiritual Liberty*, where-
in true Christians do live with-
out the Law, and without being
brought under the Power of any
thing. He knew that God gave
all things created as a Portion or
Propriety to those who know and
confess the Truth, and *sanctify* it
thro'

20 *The Life and Death of*
thro' the Word of God. He
knew also that all Things were
Lawful to him; yet he would
not chuse any Creature for his
use, but what was purely necessary
and sufficient, that so it might not
irritate his own Flesh, and weaken
his Faith, nor tend to Abuse in
himself, or Offence to his Neigh-
bour; nor yet hinder him from
Edifying others.

Further, to make a right Use
of this *spiritual Liberty* without
giving Occasion to the Flesh, he
often would abstain from the
lawful Use of the Creature, that
so the natural irregular Desires
might be stopt, and the said Liberty
not be turn'd into Licentiousness.
Once he longed to eat Grapes,
and for that Purpose desired the
Keys of the Garden; but he soon
altered his Resolution, gave the
Keys back again, saying; *I will
break my self of this Appetite be-
cause it is so greedy.* So careful
was he in restraining and mortifi-
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Christlieb Leberecht Von Exter. 21

fyng the Lusts of the Body, that so they might not suppress and overcome the Spirit.

But these indifferent Things were no *Laws* to him at all, neither did they bind his Conscience, as if he were govern'd by the Spirit of Fear. No indeed, by no means! his whole Life was such, that *Liberty* and *Joyfulness* shone most eminently in all his Actions.

He knew the Creatures belong more properly and by right to Christians only, because they are reconciled to the Creator.

He likewise signified very frequently unto his Brothers and Sisters how to eat with Thanksgiving, as oft as they did eat, and whatever they did eat. To *Godlob* his younger Brother he said, seeing him eat an Apple; *Eat it with Thanksgiving, and not for Pleasure.* In which Admonition he shew'dly expressed the right Use of the Creature, according to *St. Paul's* two Rules, *1 Tim. iv. 4.*

Every

22 *The Life and Death of*

Every Creature of God is good, and nothing to be refused, if it be received with Thanksgiving: and Rom. xiii. 14. Make not Provision for the Flesh, to fulfil the Lusts thereof. When he observed, that his younger Brother wanted to be broken of his childish Humours, he further'd it in telling him, not to trifle all his Time away with his go-Cart, for it ought rather to be redeemed. He often interceded with his Father for his elder Brother, that he might take him along with him in his Journey to *Muhlingen*. When his Brothers Mind wanted some innocent external Recreations, he would resign in such Journeys his Place to him.

This his now mention'd *spiritual Watchfulness*, which taught him to use and not to abuse the World, he joyned constantly with Prayer, according to Christ's Exhortation; *Watch and Pray*. He knew that those who do not accustom

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custom the Eye of Faith to look up to God and Eternity in constant Prayer, will but look on vain transitory Things, for want of better Knowledge. Wherefore our *Christlieb* was frequently found to hide himself, more freely to converse with his Heavenly Father, who seeth in secret. *Godlob* his younger Brother found him one Time prostrate with his Face on the Ground, in which humble Posture he often adored the Majesty of his Creator. He did likewise oftentimes friendly engage either his Brothers or Sister to his more private Devotion, in order to bring them thereby to a nearer Communion with God.

Four Weeks before his Death he obliged his Sister to retire with him to the Top of the House, using these Words ; *Come, we will make a Covenant with God, now we have time, we ought to improve it for our humble Devotions ;* and she willingly following him ; he particularly

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cularly used in his Prayer these Expressions ; *They would henceforth serve under the Banner of Christ, and abjure all manner of Sin.*

In his Prayer to God he complained of all vain wicked Words and Conversations, but more especially of wild and vain Laughter ; whereas the Day before something had happen'd among the Children, which ended in a loud undecent Laughter. For this he begg'd God's Pardon, saying ; *The Joy and Pleasure of this World is but a mad Noise, and those that laugh, don't know what they do.*

Another time he went with the same Sister on the House-Top, just after a dismal Tempest of Thunder and Lightning, where he thanked and praised God, rejoycing in the Lord. Some time after he came to her again and said : *My dear Mary Betty, Oh that I might come to be a Spouse of Christ ! I will heartily strive to be so, and strive you too.* And when she asked

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asked him, how she must behave her self in it? He answered: *Modest, chaste and blameless.*

The 8th of October, when he returned from *Roslau* in company with his dear Father, and his Father's Brother, he found himself so fervent in Spirit, that he spoke powerfully of many excellent Things, to awaken their Minds, so that his said Uncle was astonish'd at them, and then he begged leave to pour out his Soul before God in Prayer. Wherein they observed such Power and Energy, that his Uncle secretly pull'd his dear Father by the sleeve, and whisper'd in his Ear, that *He would not long Enjoy the Child*; and indeed it died five Weeks after. What other Convictions it worked in the Mind of these Travellers, cannot well be related here.

So soon as the Child arrived at home from this Journey, he went with his Sister to a private upper

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Room

26 *The Life and Death of*

Room in the House, in order to pray, which he did with great Devotion, saying afterwards to his Sister: "If you should feel the Joyfulness my Heart is possessed of, you would not exchange it for as many Ducats and Diamonds, as all the Houses in *Zerbst* could hold." He oftentimes felt those sensible Joys of the Spirit, which occasion'd and plainly evidenced a great Contempt of this World.

Soon after the Joy, which he first began to feel in his eighth Year, he went towards the Evening to the Servants, and in the presence of his dear Father's Sister, Mrs *Kraus*, lately come from *Wittenberg*, he explained them this Text: *The Blood of Jesus Christ, the Son of God cleanses us from all Iniquity*; using among others this Expression: I do not care at all either for Riches, Honour or Gold, if I have but Christ; for one single Drop of Christ's precious Blood received into the Soul, over-

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over-ballances the whole World with all its stately Pomp and Vain-Glory, adding these express Words, That very few of the Rich will enter into the Kingdom of Heaven; and this his Speech moved them so sensibly, that among other Servants, the Coachman, a Man of Fifty Years of Age, the above said Mrs Krausin, and his Parents themselves, out of a deep Sense of their own Misery, melted into Tears, bemoaning withal their uncomfortable State in this World.

In a Letter to me, he writes thus: *God hath plentifully fed me for about three Days together with his holy nourishing Grace, so that I find a considerable Growth and Advance in my Christian Life thereby, having been quite filled with my Redeemer's inflaming Love; for which most comfortable Refreshment I ought humbly to thank God, as I really do it in a most hearty*

28 *The Life and Death of*
humble Manner. Nay, dear Mr.
Arends, my most dear God, out of
meer Grace, hath wholly changed
my Mind and drawn it from Earth-
ly to Heavenly Things, so that I
am not able to express, and much
less thank God for it as I should.
But he understood also, that the
Children of God should not receive
these delicious Sensations as Chil-
dren of this World do the Sweet-
meats given them, only out of Cu-
stom, but rather should take them
as so many strengthening Encou-
ragements, the better to hold out
here in the Christian Warfare under
so many Anxieties, Calamities, Per-
secutions and Afflictions, till the
Gold of Faith, through their Heat
and Duration, is refined and through-
ly clear'd from its earthly Dross,
and till a Christian is duly qua-
lified for a share of that eternal
Glory, that is prepared for him.
Wherefore he further adds in
his above mention'd Letter, just
after the said Text : And I re-
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joyce exceedingly in it, and receive it from God as a sweet Comfort, which he giveth his Children; but in case of my Unworthiness if he retakes it, I shall nevertheless thank my heavenly Father and be content. O Words worthy of a Christian, thus wholly resigned to God!

This his Resignation and Patience appears likewise, with equal Beauty and Brightness, out of another Letter of his to me, wherein he acquainted me with his bodily Constitution, saying: *My dear heavenly Father has been pleased to visit me, for a whole Fortnight together, with an extream great Head-ake, that I could not possibly perform my School-labours; as he calls them: And tho' the Head-ake is now almost gone, yet I still feel every Day somewhat of it: I hope you will take it as well as if I were in perfect Health, for God's Children are always content with what God sends them, and for my part I am really satisfied with whatever cometh from*

30 *The Life and Death of*
the Hands of my heavenly Father,
let it be Sickness or Health, Joy or
Affliction, Life or Death.

In another Letter he writes :
God grant we may willingly and pa-
tiently bear what he lays upon us, be
it either *Spiritual or Bodily Affli-*
ction : For he is our Father and we
are his Children, wherefore we
ought to obey him. He certainly
will do us no harm, tho' its highly
contrary to our *Flesh and Blood, or*
the Old Man.

Three Months before his Death
he endured the most exquisite
Pain of the Head : When the Pain
began he would say nothing, on-
ly laid his Head down upon the
Table, or retired into a Corner
till the Pain was abated.

When these anguishing Pains
continued so long, his dear Mo-
ther asked him : My dear *Christie*,
dost thou then not pray to God,
that he would take from you these
Pains ?

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Pains? He answered: *My dear Mamma, I know, my dear Heavenly Father would not make me suffer thus, if it were not for my own Good and Advantage: I will learn by it to be patient, and if I can no longer endure it, then will I pray to God to moderate it.* Such Invincible Patience was observed in him till he died.

His Desire was rather to be *dissolved* and be with Christ, as may appear from the following Instance.

Sept. the 2d, Nine Weeks before his Death, when a certain Christian Friend called at our dear Child's Father, and the poor Child complained to him of his great Head-ach which he endured for Three Weeks together, and still continued, so that he began to think it would at last cost him his Life; the said Friend ask'd him if he was willing to dye, if it should please his Heavenly Father by this Sicknels to take him out of this

32 *The Life and Death of*

World to himself? Whereto he answered: Oh yes, with all my Heart and Soul, speaking it with a joyful ready Countenance without any Consideration or Demur; and when the above-mention'd Friend further ask'd him, why he would dye so willingly, and what did move him to so great a Joyfulness in Faith? He replyed: *We know we shall be like him, for we shall see him as he is Face to Face.*

One time he was ask'd of his Parents how he did, when he always rejoyced so much two Years ago, and at the same time there seemed not to be any apparent Cause of that Joy? He answered them: *It was just such a Sweetness and Joyfulness as he now very often felt in his Soul, which could not be compared with any Thing in this World, no nothing but Jesus the Beloved himself could fill or satisfy it.*

He did not only earnestly wish for a blessed End, as I mention'd before,

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Christlieb Leberecht Von Exter. 33

before, but when it drew somewhat near, he *predicted* it also, and prepared himself for it.

He wish'd for it with a longing Joy, *in order to become a Spouse of Christ*, as he used to say. At another time he went to his Mother and told her : *Oh dear Mamma, if I should not become a Spouse of Christ, I wish I might be but one of the Companions that follow him* : Which Words do not intimate that his Faith was doubtful, and his Hope shaken, but were only the Effects of his manifold Conflicts in Faith, which made him break out in this humbler Wish with *David*, who wish'd rather here on Earth to be but a *Door-Keeper in God's Temple, then dwell in the Courts of the Ungodly*.

He foretold his Death unto many in the House, and also to his dear Uncle Principal Chirurgeon to His Highness *Anton Gunthern, Duke of Anhalt and Mußlingen*.

34 *The Life and Death of*

When he returned from *Roslau*, three Weeks before his Death, he said to his Brother *Gottlieb*: *O might I but come once more to—— before I dye, O that my dear Pappa might soon go there!* for he found he was very much Edified in that Place.

At another Time when he thought he should soon dye, he said: After God has taken me to him, *I will pray to God to deliver also quickly my dear Parents, Brothers and Sisters from this present wicked World.*

He prepared himself for his End by his faithful and constant Warfare against all Corruptions, which he found in his Nature. In a Letter to me, dated *Sept. the 15th 1707*, he writes: *A Beggar, says he, that is to go before a great Lord, lays not only aside his Rags, but he must take on him quite other Manners, and appear in better Cloaths; So likewise we, if we will appear before our Great Lord God,*
we

Christlieb Leberecht Von Exter. 35
we must be quite changed in our
Hearts, Wills, Minds, and become
stronger, if we hope, or believe we
shall be admitted into the Sight
and Presence of the Lord.

In his last Letter to me which
he wrote three Weeks before his
End, he desired me to include
him in my Prayer, and promised
to do the like for me, adding
these Words : God make us by
these our mutual Prayers truly In-
nocent and Holy, that we may live
according to the Example of Christ,
not offending him by Sin, nor de-
priving him of his own Honour and
Glory. May he keep us Holy in
his Love, (but we must first live
Holy) till his Second Coming.

He was so cautious and confide-
rate in weighing all Matters, that
as long as I was with him I never
could find fault either with his
Words or his Actions; nay, he
would incline the servants by his
frequent

36 *The Life and Death of*

frequent gentle Exhortations, not to abuse the poor Cattle, or be unreasonably severe and cruel towards them. Which Exhortations did not flow from a quarrelsome Temper, inclin'd to find fault with every thing, but out of a meer Goodness and Compassion, which he expressed not only in his few, and those very mild and engaging Words, but also in his Mien, Looks, and Sighs, so that there could not be the least Appearance in him of what is too often found in the World, *viz.* an Itch to find fault with others.

Gotlob his younger Brother, who before *Whitsunday* in the Year 1707, was still somewhat raw and unbroken to Discipline, began some Weeks after to lead quite another Life : In which the good God hitherto, *viz.* until *Advent* has preserved him, and no doubt will further graciously assist him : Whom our blessed *Christlieb* most frequently admonish'd,

Christlieb Leberecht Von Exter. 37

nish'd, and took him to Prayer and Devotion along with him; and when this his younger Brother asked him, what shall I do, that I also may become good and pious? He answered: *Be instant in Prayer.* And asking farther, How he should pray, and in what manner proceed in't? He replied: *First you must pray for Repentance, Faith and Love only; and after having attained unto them, you may then pray for any other Gift.* And thus was the blessed Child's Mouth always full of Exhortations, Reproofs, Instruction and Prayer, and there was a charming Harmony of all these transcending Qualities both in his Person and his Life.

Here it's most remarkable, that none of those that would pretend to confute him, either of the ignorant Zealots, or of those that are greatly esteemed of in this World, could ever make him scrupulous or doubtful of the Knowledge

38 *The Life and Death of*

ledge he received from God ; but at this time his younger Brother was not full Proof against them, and consequently suffered very much on this account.

But his Heart was fix'd and unmoveable. He was so well acquainted in the Scripture, that they were used to ask him, when they would know, where such or such a Text was to be found.

He sang the Spiritual Hymns so frequently out of his Hymn Book, that he had very many of them by heart, Word for Word, and would like a Clerk begin and lead others in Singing, especially when on a Journey the Books were not at Hand, or when in the Evening the Candles were not brought into the Summer-House in the Garden. He knew likewise the Pages so exactly, that he could presently find any Hymn that was pitched upon, without looking in the Index for it.

Once,

Christlieb Leberecht Von Exter. 39

Once, when a Discourse hap-
p'ned about Death: The Circum-
stances of which Discourse I don't
fully know, Our blessed *Christ-*
lieb said among other things :
Dear Mamma, do you think if
you should happen to dye, I would
Lament your Death ? No, in-
deed ; as for my dear Father's,
I should be a little more concern-
ed, yet not so much as to be sor-
ry for't : For I most certainly
know, to what unspeakable Glory
and Happiness Death will bring
you.

Now I come to the Conclusion
of his Life, which was, as it
ought, carefully observed: In the
Beginning of *July 1707*, he com-
plained of some Pains in the
Head, which but now and then
troubled him ; but when these
Pains settled in his Head, and af-
terwards turned into a most acute
Disease, he suffered it with all Pa-
tience imaginable ; as it is already
noted in his meek Behaviour un-
der

40 *The Life and Death of*
der it, and more especially in his
Christian Resignation, which glo-
riously appears from the Extracts
of his Letters then written.

He shew'd himself herein so
unshaken, that for three Weeks
together before his End, he kept
not his Bed, but still frequented
the School, went to Table, and
daily Publick Prayer; and when
the Pains were very exquisite, he
continued calm and quiet, leant
his Head on the Table, or retired
into a Corner till they abated.

A Fortnight before his Death,
when the Pains grew excessive,
and the Fit was hardly over, he
said: *O how sweetly shall I rest in*
Christ's Arms, O Pappa, how com-
fortable will it be! and when his
Father ask'd him how he meant
those Words, whether he would
ly down again and rest a little
longer in his Christ's Arms thro'
Faith and Patience? He answered:
O yes, dear Pappa, but abundantly
more, after I shall be no more in
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*Christlieb Leberecht Von Exter. at
the Flesh, and the Flesh can no
more suppress the Spirit.*

Soon after, when his elder Brother *Gotlieb Leberecht* desired of him a *Memorial*, or Sentence to be kept in his Memory, he gave him this : *Follow after Peace and Holiness, without which none shall see the Lord ;* whence it's evident, that he was before his End taken up entirely with such Thoughts, whereby his Soul might be brought to a more perfect Purification.

Here might also be observed, that some Weeks before his Death, he said to his youngest Brother *Gotlob John Everhard* : *O how sorry should I be in Heaven, if you should crucify again the Lord with your Sins here on Earth.*

After this Time, he lay down and did not stir for some Days, nor speak the least thing, except two Hours before the Pangs of Death, he ask'd with a broken Voice for a Book of Psalms, desiring

42 *The Life and Death of*

siring all them that were then in the Room to Sing the Hymn ; *Now Praise the Lord my Soul.* But the Day before, he desired them by Sign to sing to him these two Hymns: *Ye holy ones rejoyce with strength:* and, *How short is our Time, how small our Sufferings, &c.*

An Hour after they sang the Hymn ; *Now Praise the Lord my Soul, &c.* his Pangs of Death began, which continued for three whole Weeks together ; he lay quiet and still, being in a great cold Sweat with his Eye-strings half broken, without stirring or moving in the least, except when he was removed by others. In the mean while Singing and Praying was continued by turns by his Bed-side Day and Night ; and when I, his late Tutor, ask'd him ; If he heard and understood their Hymns and Prayers, and if his sweet Redeemer did still refresh him so exceedingly as he did for-

Christlieb Leberecht Von Exter. 43

formerly : He would give a Sign, which was all he could do ; upon which he open'd his Eyes, and mov'd his Lips without Word or Voice, and lifted up his Left Arm.

The last Night there watched with the blessed Child a Student of Divinity, now Governour to the Pages of His Highness the *Prince of Muehligen*, who then was ordered to stay for some Weeks in Dr. *Exter's* House, and reading once to the Child the Hymn, *The Bridegroom will shortly Call : Come all ye Nuptial Guests, &c.* which Hymn is to be found in the Hymn-Book publish'd at *Hall*, Page 1147. and coming to the fourth Verse,

*God soon to us will turn his Face,
And with a Heavenly Kiss embrace,
With Crowns of Gold our Heads adorn,
Our Limbs with Robes by Seraphs worn.*

Here

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Here the dear Child lifted up both his Eyes, and with a smiling Countenance, stretching out his Right Arm, with his Finger pointing first towards Heaven, and then at the said Student three times, he dyed in the Lord Jesus, which was *Novem.* the 13th on Sunday Morning 1707, near four a Clock, being Ten Years and Three Months Old.

After his Death, many Spiritual Writings of his own were found in his Closet, which he would not make publick in his Lifetime. Oh ! that my last End might be like unto this !

Thus I thought my self obliged to publish the short but blessed Life of this wonderful Child, to the Comfort and Awakening of ~~his~~ Parents, but more especially, because I was his Tutor a little before I was call'd by the *Consistory* of *Halberstadt* from *Zerbst* to a Ministerial Function; and also because I was not only sometime before

Christlieb Leberecht Von Exter. 45

before his End with him in his Parents House, being come thither about some Concerns I had in *Zerbst*; But by the particular Providence of God I was likewise at his End and his Funeral, so that I have a more especial and particular Knowledge and Certainty of all what I here have written, and that I can answer it before the Face of the all-knowing God, as being an Eye-Witness;

*William Erasmus Arends,
Minister at Crottorff in the
Principality of Halberstadt.*

*Written at Hal-
berstadt, Dec.
the 20th. 1707.*

Sento me

His

His Highness **PRINCE**
ANTONY GUNTHER of **AN-**
HALT's Testimony,
Written with his own
Hand, in a Post-script,
and Printed from the
Original.

P. S. Muhlingen, Jan. 7. 1708.

CConcerning Dr. *Exter's* Son,
Christlieb Leberecht of blessed
Memory, it will by this his
Example plainly and sufficiently
appear, that God Almighty of-
tentimes Works through his great
Mercy more visibly and power-
fully in young and tender Per-
sons, then in old or elder ones, by
reason

reason of the Former's not yet being corrupted, and not striving so much against the Holy Spirit; and because they have not yet render'd their Souls, after Purification by the Holy Baptism, and Christ's Blood, an Aversion and Enmity to the great God, by the vicious Desires of committing wilfully the greatest Sins; as also because they are not yet prepossessed to strive against him with the usual Prejudices, Limitations, Exceptions and Philosophical Reasonings with which Elder ones and great Scholars do most commonly resist the Spirit of God, nay even often oppose his sacred Word; but rather give room to the Impression, drawing and calling of the Spirit of God, and suffer themselves in a simple innocent way to be guided and conducted by him.

I, for my part, am of opinion, if such or the like Examples should oftener

48 *The Life and Death of*

oftener be collected and made publick by pious Divines, or other well-meaning Persons, it would most certainly tend to edify and incourage the Young, and awaken and rouse the Elder ones that are well-disposed to the Honour and Glory of God.

I saw this young *Christlieb Leberecht* very often in his Father's House, when coming after the usual *Friday's* Sermon, held in *Trinity* Church at *Zerbst*, and calling to speak with Dr. *Exter* about some Concerns. I really admired him for his extraordinary Memory, he was then but Seven Years Old, and yet he not only recited to me without any Notes, and without any Hesitation a great many *Latin* Verses, composed on the Gospel appointed for the foregoing Lords-Day, but upon demand would also repeat all the Verses for 4, 5, or more foregoing *Sundays* together, and that too
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Christlieb Leberecht Von Exter. 49
with an uncommon readiness and
easiness.

Touching the Chapters and
Contents, which he set down in
good order, in his Book which
he stiled ; *True Christianity* ; I
rejoiced heartily at them, and
highly admired, that tho' all was
done in a childish Simplicity, yet
he would both express and endea-
vour to imprint the matter in
hand on the Hearers Minds with
most powerful Words, substantial
Arguments, and proper Scripture-
Proof. In his Life-time, I perused
seven of the Chapters written
with his own Hand in the Original
Book, and eleven or twelve
of his Hymns or Spiritual Songs
out of his own Manuscript ; both
which are a good and sufficient
Testimony of the powerful Grace
of God in him. After his Death,
I read the other last five Chapters,
and so twelve in all, stitched to-
gether in the abovesaid Original-
D Book,

50 *The Life and Death of*

Book, which afforded me no small comfort ; as also six Hymns more of his last composition, and of his own Hand, but stitched separately in another little Book, being told, that he secretly intrusted his first Hymns to one that went for *Hall*.

And as to the Letters written with his own Hand to some of his Relations and Acquaintance, I found many Passages in them, where this Child, of Blessed Memory, used such powerful and inlightned Expressions, and such useful Admonitions, as many Aged Persons, and even such as were well versed in Theology, might not always be capable of. I saw also the Original Copies of his Letters to Mr. *Arends*, Minister at——his late Tutor, with another Letter written to his Sister at a time when he sensibly felt the heavy Hand of God.

And

Christlieb Leberecht Von Exter, 51

And this is what I have seen
my self of his Originals, as well
in his Life-time, as after his
Death; all which I order'd care-
fully to be revised with the Copies
I have in Hand, and so am assur-
ed, that the Words entirely agree
with the Original, and will be
free from Faults.

Anthön Gunther,
Prince of *Anhalt.*

F I N I S.

Printed and Sold by
J. Downing in Bartholomew-Close
near West-Smithfield.

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1771

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1659

Dear Sir
I have received
your letter of the 10th

of the 10th

and am glad to hear
that you are well

I am, Sir, your
Obedient Servant

J. H.